

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 30th April 1892.

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| The Cooly question                                     | ... | ib. |
| The Assam Civil Service                                | ... | ib. |
| A rule relating to the public service in Assam         | ... | ib. |

## LIST OF NEWSPAPERS.

| No.                         | Names of newspapers.          | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. |
|-----------------------------|-------------------------------|-----------------------|---------------------------------|-----------------------------------------------------|
| <b>BENGALI.</b>             |                               |                       |                                 |                                                     |
| <i>Fortnightly.</i>         |                               |                       |                                 |                                                     |
| 1                           | "Ahmadi"                      | Tangail, Mymensingh   | 600                             |                                                     |
| 2                           | "Bankura Darpan"              | Bankura               | .....                           |                                                     |
| 3                           | "Kaliyuga"                    | Calcutta              | .....                           |                                                     |
| 4                           | "Kasipur Nivási"              | Kasipur, Barisál      | 280                             |                                                     |
| 5                           | "Navamihir"                   | Ghatail, Mymensingh   | 500                             |                                                     |
| 6                           | "Ulubaria Darpan"             | Ulubaria              | 700                             |                                                     |
| <i>Tri-monthly.</i>         |                               |                       |                                 |                                                     |
| 7                           | "Hitakari"                    | Kashtia               | 800                             |                                                     |
| <i>Weekly.</i>              |                               |                       |                                 |                                                     |
| 8                           | "Bangavási"                   | Calcutta              | 20,000                          | 23rd April 1892.                                    |
| 9                           | "Banganivási"                 | Ditto                 | 8,000                           | 22nd ditto.                                         |
| 10                          | "Burdwán Sanjivani"           | Burdwan               | 335                             | 19th and 26th April 1892.                           |
| 11                          | "Cháruvartá"                  | Sherepore, Mymensingh | 400                             | 18th April 1892.                                    |
| 12                          | "Dacca Prakásh"               | Dacca                 | 2,200                           | 24th ditto.                                         |
| 13                          | "Education Gazette"           | Hooghly               | 825                             | 22nd ditto.                                         |
| 14                          | "Grámvási"                    | Ramkrispore, Howrah   | 1,000                           | 25th ditto.                                         |
| 15                          | "Hindu Ranjiká"               | Boalia, Rajshahi      | 212                             | 20th ditto.                                         |
| 16                          | "Hitavadi"                    | Calcutta              | .....                           | 23rd ditto.                                         |
| 17                          | "Murshidábád Pratinidhi"      | Berhampore            | .....                           |                                                     |
| 18                          | "Navayuga"                    | Calcutta              | 500                             | 21st ditto.                                         |
| 19                          | "Prakriti"                    | Ditto                 | .....                           | 23rd ditto.                                         |
| 20                          | "Pratikár"                    | Berhampore            | 609                             | 22nd ditto.                                         |
| 21                          | "Prithivi"                    | Calcutta              | .....                           |                                                     |
| 22                          | "Rangpur Dikprakásh"          | Kakinia, Rangpur      | .....                           |                                                     |
| 23                          | "Sahachar"                    | Calcutta              | 800-1,000                       | 20th ditto.                                         |
| 24                          | "Sahayogi"                    | Barisál               | 342                             |                                                     |
| 25                          | "Sakti"                       | Dacca                 | .....                           |                                                     |
| 26                          | "Samáj-o-Sáhitya"             | Garibpore, Nadia      | 1,000                           |                                                     |
| 27                          | "Samaya"                      | Calcutta              | 3,000                           | 22nd ditto.                                         |
| 28                          | "Sanjivani"                   | Ditto                 | 4,000                           | 23rd ditto.                                         |
| 29                          | "Sansodhini"                  | Chittagong            | .....                           |                                                     |
| 30                          | "Saraswat Patra"              | Dacca                 | 300                             | 23rd ditto.                                         |
| 31                          | "Som Prakásh"                 | Calcutta              | 600                             | 25th ditto.                                         |
| 32                          | "Srimanta Sadagar"            | Ditto                 | .....                           |                                                     |
| 33                          | "Sudhakar"                    | Ditto                 | 3,100                           | 22nd ditto.                                         |
| 34                          | "Sulabh Samáchar"             | Ditto                 | .....                           |                                                     |
| <i>Daily.</i>               |                               |                       |                                 |                                                     |
| 35                          | "Banga Vidyá Prakáshiká"      | Calcutta              | 500                             | 21st to 23rd, 25th and 26th April 1892              |
| 36                          | "Bengal Exchange Gazette"     | Ditto                 | .....                           | 22nd and 25th to 27th April 1892.                   |
| 37                          | "Dainik-o-Samáchar Chandriká" | Ditto                 | 1,000                           | 24th to 28th ditto.                                 |
| 38                          | "Samvád Prabhákar"            | Ditto                 | 1,500                           | 22nd, 23rd and 25th to 26th April 1892.             |
| 39                          | "Samvád Purnachandrodaya"     | Ditto                 | 300                             | 22nd, 23rd and 25th to 28th April 1892.             |
| 40                          | "Sulabh Dainik"               | Ditto                 | .....                           | 23rd and 25th to 27th April 1892.                   |
| <b>ENGLISH AND BENGALI.</b> |                               |                       |                                 |                                                     |
| <i>Weekly.</i>              |                               |                       |                                 |                                                     |
| 41                          | "Dacca Gazette"               | Dacca                 | .....                           | 25th April 1892.                                    |



| No.                               | Names of newspapers.                            | Place of publication | Reported number of subscribers. | Date of papers received and examined for the week. |
|-----------------------------------|-------------------------------------------------|----------------------|---------------------------------|----------------------------------------------------|
| <b>HINDI.</b>                     |                                                 |                      |                                 |                                                    |
| <i>Monthly.</i>                   |                                                 |                      |                                 |                                                    |
| 42                                | "Darjeeling Mission ke Másik Samáchar Patrika." | Darjeeling           | ...                             | 50                                                 |
| 43                                | "Kshatriya Patriká" ... ..                      | Patna                | ...                             | 250                                                |
| <i>Weekly.</i>                    |                                                 |                      |                                 |                                                    |
| 44                                | "Aryávarta" ... ..                              | Calcutta             | ...                             | 750                                                |
| 45                                | "Behar Bandhu" ... ..                           | Bankipore            | ...                             | 500                                                |
| 46                                | "Bhárat Mitra" ... ..                           | Calcutta             | ...                             | 1,200                                              |
| 47                                | "Champaran Chandrika" ... ..                    | Bettiah              | ...                             | 350                                                |
| 48                                | "Desí Vyápári" ... ..                           | Calcutta             | ...                             | .....                                              |
| 49                                | "Hindi Bangavási" ... ..                        | Ditto                | ...                             | .....                                              |
| 50                                | "Sár Sudhánidhi" ... ..                         | Ditto                | ...                             | 500                                                |
| 51                                | "Uchit Baktá" ... ..                            | Ditto                | ...                             | 4,500                                              |
| <b>URDU.</b>                      |                                                 |                      |                                 |                                                    |
| <i>Weekly.</i>                    |                                                 |                      |                                 |                                                    |
| 52                                | "Al Punch" ... ..                               | Bankipore            | ...                             | .....                                              |
| 53                                | "Anis" ... ..                                   | Patna                | ...                             | .....                                              |
| 54                                | "Calcutta Punch" ... ..                         | Calcutta             | ...                             | .....                                              |
| 55                                | "Darussaltanat and Urdu Guide" ... ..           | Ditto                | ...                             | 340                                                |
| 56                                | "General and Gauhariasfi" ... ..                | Ditto                | ...                             | .....                                              |
| 57                                | "Mehre Monawar" ... ..                          | Muzaffarpur          | ...                             | .....                                              |
| 58                                | "Raisul-Akhbari-Murshidabad" ... ..             | Murshidabad          | ...                             | 150                                                |
| 59                                | "Setare Hind" ... ..                            | Arrah                | ...                             | .....                                              |
| <b>URIYA.</b>                     |                                                 |                      |                                 |                                                    |
| <i>Monthly.</i>                   |                                                 |                      |                                 |                                                    |
| 60                                | "Asha" ... ..                                   | Cuttack              | ...                             | 165                                                |
| 61                                | "Echo" ... ..                                   | Ditto                | ...                             | .....                                              |
| 62                                | "Pradíp" ... ..                                 | Ditto                | ...                             | .....                                              |
| 63                                | "Samyabadi" ... ..                              | Ditto                | ...                             | .....                                              |
| 64                                | "Taraka and Subhavártá" ... ..                  | Ditto                | ...                             | .....                                              |
| 65                                | "Utkalprána" ... ..                             | Mohurbhunj           | ...                             | .....                                              |
| <i>Weekly.</i>                    |                                                 |                      |                                 |                                                    |
| 66                                | "Dipaka" ... ..                                 | Cuttack              | ...                             | .....                                              |
| 67                                | "Samvad Váhika" ... ..                          | Balasore             | ...                             | 200                                                |
| 68                                | "Uriya and Navasamvád" ... ..                   | Ditto                | ...                             | 420                                                |
| 69                                | "Utkal Dípiká" ... ..                           | Cuttack              | ...                             | 420                                                |
| <b>PAPERS PUBLISHED IN ASSAM.</b> |                                                 |                      |                                 |                                                    |
| <b>BENGALI.</b>                   |                                                 |                      |                                 |                                                    |
| <i>Fortnightly.</i>               |                                                 |                      |                                 |                                                    |
| 70                                | "Paridarshak" ... ..                            | Sylhet               | ...                             | 480                                                |
| 71                                | "Silchar" ... ..                                | Silchar              | ...                             | 500                                                |
| <i>Weekly.</i>                    |                                                 |                      |                                 |                                                    |
| 72                                | "Srihatta Mihir" ... ..                         | Sylhet               | ...                             | 332                                                |



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## I.—FOREIGN POLITICS.

The *Banganivási*, of the 22nd April, says that the recent proclamation of the Amir of Cabul, professing sincere friendship for the English Government, is, no doubt, only a pretext of the Amir's to gain some object of his own. His Highness never made such professions before. It may be very properly questioned, therefore, what has led the Amir's love for the English Government to overflow its bounds all of a sudden. The writer believes that the Amir's refusal to accept the British Government's invitation has filled him with fear lest that Government should stop his allowance. Hence this move. It is hoped the Government of India will see through it. The conduct of the Amir ought by this time to have taught the Government the advisability of relying on its own self and on its Indian subjects for the defence of the country against Russian invasion. It is not a very enviable position for the all-powerful British Government to be placed in—to be constantly humouring the Amir with large presents of money for the sake of his too unstable friendship.

BANGANIVASI,  
April 22nd, 1892.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Burdwan Sanjivani*, of the 19th April, refers to the case of police oppression, in the shape of an attempt by a thanadar upon the chastity of a milkman's wife who protects her virtue by killing the thanadar, reported from Chapra, in the district of Saran in Bihár, by a correspondent of the *Indian Daily News* newspaper, and remarks as follows:—Police oppression is notorious all over Bengal. Who can say how many caste women are being violated, and how many people are being ruined by police officers? As in the Chapra case, police officers often commit oppression on village women and try to dishonour them. The writer says this without in the least laying himself open to the charge of exaggeration. If all the acts of oppression by policemen were committed to writing, the record would be a larger one than the *Mahabharata* itself. It is very desirable to check this oppression by the police. It was rumoured that Government would soon take up the question of police reform, but nothing has as yet been done in the matter. The attention of Government is therefore drawn to the subject of police reform.

BURDWAN SANJIVANI  
April 19th, 1892.

3. The *Navayuga*, of the 21st April, says that cholera having broken out this year among the pilgrims assembled at the *méla* at Hurdwar, Government attempted to close the fair, and great oppression was committed by the police on the pilgrims in this connection. The former defiled the drinking water, closed the shops, and made mehters and other low-caste people touch the food of the pilgrims. In consequence of all this, the pilgrims had to return disappointed. Police officers are habitually oppressive, and the orders of Government closing the fair only served to furnish them with a pretext for committing increased oppression.

NAVAYUGA,  
April 21st, 1892.

## (b)—Working of the Courts.

4. The *Sahachar*, of the 20th April, has the following:—There has been an undue increase in the number of pleaders in this country. There are, indeed, fewer lawyers here than in England, but the number of barristers in England who possess no competence, and join the bar actually for the purpose of earning their daily bread, is very small. Most of them are well-to-do men who can afford to wait and often have to wait for twenty to twenty-two years before they can command anything like a fair practice. The amount of legal business in this country is small, while the number of legal practitioners, most of whom are extremely poor men, shows a steady increase. This has seriously imperilled the national morality. Matters have now reached the stage at which it would be desirable to stop holding the law examinations at least for some years to come. Law classes have been opened in many schools in this country, and the schooling fee for law students has been recently reduced from ten to two rupees a month. Nothing like this is seen in England. In the true interests of the country, the matter calls for Government's prompt interference.

SAHACHAR,  
April 20th, 1892.



SUDHAKAR,  
April 22nd, 1892.

5. The people of Kaliganj, in the Dacca district, write to the *Sudhakar*, of the 22nd April, to object to the transfer of their munsifi to Narainganj on the following grounds:—

- (1) Even now portions of the Kaliganj munsifi, such as the Raipura thána, which furnish two-thirds of the total number of cases in the munsifi, are a day's or a day and-a-half's distance from the munsifi, and its transfer would throw those portions to a still greater distance.
- (2) Food and accommodation are far dearer at Narainganj than at Kaliganj.
- (3) The transfer of the munsifi will lead to a decrease in the number of cases, and thereby to a decrease in the stamp revenue, and in the income of the toll stations at Kaliganj and the neighbouring places.
- (4) If the fact of Kaliganj not being a sub-division be a reason for the transfer of the local munsifi, it can be converted, to the great benefit of the local public, into a sub-division at a very small expense.
- (5) It is true Kaliganj is a little too distant from head-quarters to be conveniently visited by the authorities; but it is remarkably free from the ravages of cholera and malaria.

The Lieutenant-Governor and the Judges of the High Court are entreated not to transfer the munsifi.

EDUCATION GAZETTE,  
April 22nd, 1892.

6. The *Education Gazette*, of the 22nd April, is opposed to the use of the Roman character in writing Court papers in Bihár. Considering that even the 50 characters composing the Sanskrit alphabet are not sufficient for the purpose of writing Hindi and Urdu, the attempt to write those languages by means of the 26 letters of the Roman alphabet, supplemented by *noktas*, will, in all probability, result in very great inconvenience. In the Roman character system, the same *nokta* difficulty, which was the cause of the abandonment of the Persian system, will re-appear. The religious books of the Hindus are written in the Devanagari character, and so the adoption of that character in the Bihár Courts will give great satisfaction to the Hindus. But there are also Muhammadans in Bihár, and they very much dislike the Devanagari character, in consequence of its being the character used in writing the Hindu shastras. This being the case, the use of Devanagari will dissatisfy Mussulmans. The *Kaithi* character is, on the other hand, a character which is disliked by neither Hindus nor Mussalmans. Mussalmans in the Bihár villages use this character in writing their *khatas* and letters, &c. Sir Ashley Eden knew that Mussalmans disliked the Devanagari character, and he therefore ordered the use of the *Kaithi* character. It is only 11 years that that character has been used in the Bihár Courts, and the time has not been sufficient for acquiring a thorough knowledge of the practical difficulties of that character. Some little inconvenience is still found to result from the use of *Kaithi*, but that inconvenience may be expected to vanish within a few more years during which people will have become more accustomed to its use. The writer is, therefore, of opinion, that instead of abolishing *kaithi*, that character should be given a further trial of at least eight or nine years.

(c)—Jails.

HINDI BANGAVASI,  
April 18th, 1892.

7. The *Hindi Bangavasi*, of the 18th April, thanks Government for its kindness to released convicts in ordering the payment of a few pice to each of them as expenses of their journey from the jails to their respective houses. But the writer is constrained to say that the allowances granted are very poor.

(d).—Education.

CHARUVARTA,  
April 18th, 1892.

8. The *Charuvartha*, of the 18th April, regrets that Government has allotted no stipends to the Sanskrit *tol*s in the Mymensingh district. Stipends should have been distributed in all the divisions for the encouragement of pandits throughout the province.



9. The *Navayuga*, of the 21st April, says that if Government does not wish to keep the charge of education in its own hand, why does it try to transfer the management of the State schools and colleges to municipalities and other local bodies, instead of abolishing them altogether? There is nothing to prevent it from taking the latter step.

NAVAYUGA,  
April 21st, 1892.

10. The same paper thus continues its remarks on the educational policy of Government:—

Government's encouragement of Sanskrit learning.

As shown in its last article on the subject (see Report on Native Papers for week ending the 16th April, 1892, paragraph 11), Government is not at heart in favour of Sanskrit learning. The encouragement which it is now giving to that learning is only a political move intended to effect two purposes. English education, which has hitherto cost Government crores of rupees, has opened the eyes of the people, and generated a spirit of independence among them. Government's measures are now fully criticised, and its shortcomings are condemned. Government does not like this any more than a zamindar can like his raiyats to condemn his own acts, and point out his own shortcomings. It has therefore thought fit to check the spread of English education in the country. The first step which it proposes to take in this view is to withdraw itself slowly and gradually from the work of education. But as sudden withdrawal may create a *golmal* in the country, it intends to proceed cautiously in the matter. Already some schools and colleges have been made over to local bodies. And as this work of withdrawal from education is going on, Government is anxious that something should take the place of the English education now given to the people. It is for this reason that Government now often talks of technical education, and appears anxious to encourage the study of Sanskrit. It knows that, as Sanskrit is regarded by the Hindus as a divine language, any encouragement given to its study will give great satisfaction to the people, and it is aware that with the spread of Sanskrit learning the independent and critical spirit which has been generated among natives by the study of English will pass away. These, therefore, are the motives which have led Government to encourage the study of Sanskrit.

NAVAYUGA.

11. The *Samay*, of the 22nd April, says that the issue by the University authorities of provisional results of the examinations is causing much inconvenience. Those candidates whose names are not found in the provisional lists are kept in a state of suspense until the publication of the final result in the Gazette. Last year many names which were found in the provisional lists were omitted in the list published in the Gazette, and this discrepancy between the two lists caused great mental suffering to the candidates concerned. The practice of issuing provisional lists should, therefore, be discontinued, and the University should publish only the final result.

SAMAY,  
April 22nd, 1892.

12. The same paper holds the same opinion as the Health Officer of the Calcutta Municipality on the question of filling up the tank in College Square. In the opinion of the writer, some other site should be found for the establishment of a play-ground.

SAMAY.

A text-book criticised.

13. The same paper severely criticises *Charupatha*, Part III, by the late Babu Akshaya Kumar Datta.

SAMAY.

14. The same paper has the following on the subject of pathshala reform:—

SAMAY.

Pathshala reform.

Men who have passed the middle English or the middle vernacular examination should be appointed as *gurus* in preference to the class of men who now teach in the pathshalas. The former are morally superior to the latter, and the latter should be dismissed as being unfit to do teaching work at the present time. The District Boards should make it a rule not to appoint as a *guru* one who has not passed either the middle vernacular or the middle English examination, and who cannot show a character certificate. And this rule should be enforced in regard to all upper primary pathshalas. Committees should also be formed to exercise supervision over the pathshalas. That is to say, there ought to be in every village in which there is a pathshala a committee, consisting of some 4 or 5 respectable villagers, to take



charge of the pathshala. In these hard days, a monthly salary of Rs. 7 or 8, with free board and lodging, will be sufficient to attract good men to the guruship.

SAMAY,  
April 22nd, 1892.

15. A correspondent of the same paper quotes passages from *Padya Patha*, Part III, by Babu Jadu Gopal Chatterji, which are, in his opinion, of an immoral character.

An immoral text-book. The lessons given in this book which, by the way, has been on the list of the Central Text-Book Committee for a long time, are opposed to morality and Hindu teaching.

BANGANIVASI,  
April 22nd, 1892.

16. The *Banganivasi*, of the 22nd April, has the following:—

Sir Charles Elliott's educational policy.

It seems that a blow will be at last struck at high education in Bengal. The Director of Public Instruction has, of course, at the instance of the Bengal Government, issued a circular to the Inspectors of Schools, inviting their opinion as to the advisability of transferring the zilla schools to private individuals or local bodies, and of abolishing such of them as cannot be so transferred. It matters little how the Inspectors express themselves on the subject, for it is clear that Government has taken its resolve. The Bengal Municipal Act Amendment Bill is a proof that Sir Charles Elliott is an enemy of the Local Self-Government institutions. And now his education policy shows that he is not a friend of high education. High education is not an item of expense in the budget; and even if it had been so, Government would hardly have been justified in extinguishing it altogether, seeing how invaluable are the benefits which high education confers on the people. People in the mufassal are far less advanced in education than their brethren in the towns. And it would be therefore too much to expect that they would be able to take charge of their own education. If Government is determined to make some retrenchment in its educational expenditure, it should abolish its schools in Calcutta, and leave the zilla schools alone for the present. Sir Charles Elliott seems, at last, to have caught the Anglo-Indian temper.

By intending to transfer the zilla schools to local bodies, Government, no doubt, means to throw their burden on the Local and District Boards. But the incomes of these bodies are well known to be inadequate even for the purposes for which they are specially raised, namely, sanitation, construction of roads, &c. And Government has already thrown on their shoulders other burdens which properly belonged to itself. Take, for instance, the work of famine relief. Did not Government give its promise to the people that it would relieve famine whenever it should occur? And now the Lieutenant-Governor has told the District Board of Bhágalpur almost in so many words that the work of famine relief properly belongs to it, and not to Government. Where, then, shall the local bodies find means to take up the education of the country after performing their so many other works? If Government insists on carrying out its new educational policy, the result will be that the Local and District Boards will have to neglect their proper duties, and misapply their funds.

Government will, perhaps, excuse itself for its new educational policy by pleading financial difficulty. But this is a plea which people will hardly listen to, seeing that Government is able to spend Rs. 18,000 every year on the improvement of the Sanskrit *tols*. If it is financially embarrassed, what necessity was there for its coming forward with so much money to give to the *tols*, seeing that these last are institutions that have somehow or other managed to live without such aid. The writer is, therefore, constrained to say that Government must have, as is generally believed, some political motive in making this grant, and is not actuated in making it simply by a desire to further Sanskrit education.

Sir Charles Elliott is requested to renounce this destructive educational policy. If carried into effect, it will do severe injury to the people, and, seeing that it is the duty of every good ruler to promote the education of his people, it will not fail to compromise his name as a good ruler.

HITAVADI,  
April 23rd 1892.

The Zilla Schools question.

17. The *Hitavadi*, of the 23rd April, has the following:—

The writer has always been in favour of high education and native enterprise. He also knows that native enterprise ought to be sufficient for the spread and progress of high education. But this is not possible everywhere. Private



schools exist only in Calcutta and the places near it. There are many flourishing districts where there are no private schools at all, and where there is no likelihood of such schools being established for want of private enterprise. And the people of such districts are getting high education through the favour of Government. Formerly, there were Missionary Schools in many villages, but either for want of funds or for other reasons, such schools have now ceased to exist in many places. Under these circumstances, it is for Government to consider whether or not it will be proper for it to abolish its own schools. To the statement that it is the Government High Schools which have stood in the way of the establishment of schools by native gentlemen, it may be replied that the number of native gentlemen who are deterred in this way is very small. And supposing the number of native gentlemen willing to establish schools to be large, how many among them are able to do the difficult work of maintaining a high school for any length of time? It is for this reason that the writer says that it will not be proper for Government to abolish its schools in places where its place cannot be taken up by private enterprise. The Government zilla schools serve the two-fold purpose of spreading high education, and supplying a number of educated people with the means of livelihood. For those quiet and retiring men who are averse to follow the profession of law, medicine, &c., are content to pass their days as school masters. And what will happen to them, if these schools are abolished?

The writer is not for the advancement of Sanskrit learning, if the encouragement given to it by the Lieutenant-Governor is meant as a set-off to high English education.

18. A correspondent of the *Bangavasi*, of the 23rd April, says that Pandit Mahesh Chandra Nyayaratna has sent Pandit Rajani Kanta Vidyaratna of the Mulajor Sanskrit College to Navadwip (Nadia), with a monthly stipend of Rs. 60, with the view of opening a *Smriti tol* in the latter place. It is also rumoured that efforts are being made to give the Government scholarships only to those students who will carry on their studies in the Government's *tol*. It need hardly be said that these measures will seriously affect the interests of the Navadwip *tols*. Pandit Rajani Kanta is a junior man, and is not a native of Navadwip. That the highest Government stipend to a professor of *Smriti* should be awarded to him, when there are so many eminent professors of *Smriti* in Navadwip itself, is what the correspondent is at a loss to understand. Pandit Lal Mohan Vidyavagis is the first professor of *Smriti* in Navadwip, and it was at his feet that Pandit Rajani Kanta sat for his knowledge of *Smriti*. There are also, in Navadwip, Mathura Nath Padaratna, Prasanna Chandra Vidyaratna, and Lakshmi Kanta Nyayabhusan, all illustrious professors of *Smriti*. At any rate, Government should have, first of all, enquired if any among these pandits was willing to accept a stipend, and if all of them had declined the offer, the authorities might then have very properly offered the stipend to a pandit of some other place than Nadia. So far as the writer is aware, some of the Navadwip pandits were quite willing to accept the Government stipend.

There is one point in connexion with the present movement about Sanskrit *tols* to which Government's attention ought to be drawn. It seems from Government's present attitude that it intends to place all power over the *tols* in the hands of Pandit Mahesh Chandra Nyayaratna. But the authorities should know that the respect which the Pandit Nyayaratna commands is due simply to his high official position, and that if it were not for that position, he would command little respect among a class of people who hold the Navadwip pandits in very high esteem. The Navadwip pandits will not therefore brook Pandit Nyayaratna's supremacy over them. If Government really wishes to improve the condition of the *tols*, it should take up the matter itself, instead of acting through the Principal of the Sanskrit College. The Government should also refrain from seeking to make the pandits its paid servants. The aid which it wishes to give to the *tols* should be given in the form in which pandits in ancient times used to receive grants from the sovereign.

19. The *Sanjivani*, of the 23rd April, says that Government has determined to make over charge of the Bankura Zilla School to the local Municipality or District Board. The writer had thought that Government intended

BANGAVASI,  
April 23rd, 1892.

SANJIVANI,  
April 23rd, 1892.

Government's policy in regard  
to zilla schools.



to withdraw its support from the zilla schools in those districts alone where there were private institutions in addition to Government schools. But it now appears to him that Government is determined to transfer all zilla schools without distinction to private individuals or to local bodies. The mischief that Government will do to itself by carrying out this policy of withdrawal from high education will be felt by it twenty years hence. It is a policy which will also lay the axe at the root of the higher training of youths for which Government is just now crying at the top of its voice. Why should the people be loyal to the ruler who fails to do his duty by them? In England the Government educates the people at its own cost, but in this country the same Government wants to throw the burden of educating the people off its own shoulders. The Government will surely suffer some day or other the consequences of such a policy.

SANJIVANI,  
April 23rd, 1892.

20. The same paper says that the results of the last B. A. Examination are very unsatisfactory. The results have been ready for publication, but meagre as they are, the Registrar has not dared to publish them, and the examiners, it is said, have been requested to re-examine the papers. Year after year the results of the B. A. and Entrance Examinations are becoming less and less satisfactory. People say that this is due to Government's unwillingness to confer the benefits of high education on any considerable section of the Indian population. It is this which has prompted the abolition of the zilla schools and the mufassal colleges, and it is said that it is under instructions from Government that the examiners make the University examinations stiff, and pass small numbers of candidates. The writer expects to see this story contradicted if it is false.

SANJIVANI.

21. Referring to the new affiliation rules of the Calcutta University, the same paper says that the Society of the Unaided Colleges and Schools ought to have been consulted about these rules before they were passed. The Registrar, however, did not consider it necessary to invite the Society's opinion on a matter so closely affecting the colleges and schools. The University is developing into a despotic body, and its despotism seems to be increasing under the Vice-Chancellorship of Dr. Gurudas Banerji.

Dacca Gazette,  
April 25th, 1892.

22. The *Dacca Gazette*, of the 25th April, says that Government is determined to withdraw itself from the education work of the country, in spite of the protests of the people. It ought by no means to do so; but if withdraw it must, it should, before effecting its purpose, see that a proper working of the private institutions in the country is guaranteed. This can be done by passing a more stringent set of affiliation rules for schools and colleges than are at present prevalent. The University authorities may be easily induced, before granting affiliation to any institution, to see among other things that good arrangements have been made for its internal administration, that the building in which the school is held is well ventilated, and contains sufficient open space to afford place for recreation to the boys, &c. The schooling fees and the salaries of the teachers ought also to be fixed by the University. And, above all, the University ought to see that no affiliated institution is dependent solely upon school fees for support. That is to say, every affiliated institution ought to have sufficient funds to meet all its expenses, without depending on the fees collected.

SOM PRAKASH,  
April 25th, 1892.

23. The *Som Prakash*, of the 25th April, says that as the people in the country are divided into different religious sects, and as the canons of morality are different in different religions, Government is not likely to succeed in its effort to improve the morality of the student class through the agency of the Higher Training Association. If it is anxious to teach good morality to the boys, let it appoint men of different religious persuasions to preach religion and morality to boys professing different religions. Books containing the essence of the morality to be found in all religions will be liked by none. Again, moral instruction has as yet been addressed to grown-up boys; but why not make arrangements for imparting morality to very young children? For it is by teaching morality to these last that the best results can be secured.



24. The *Dainik-o-Samachar Chandrika*, of the 25th April, has learnt that the first and the second *Naiyayika* and the first *Smarta* of Navadwipa have refused to become stipendiaries of Government. If this be true, it reflects

Pandits as Government stipendiaries.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 25th, 1892.

credit on the pandits concerned. Hindu society will not go wrong even if the pandits go wrong. This is clear from the fact that the pandits who had anything to do with the Maharaja of Tipperah's attempt to pass in Hindu society had to perform expiatory ceremonies before they were re-admitted into their own community. The pandits of Navadwipa will be respected so long as they will remain independent. The *Bangavasi* newspaper says that the Principal of the Sanskrit College has, in the meantime, sent Pandit Rajanikanta, of Mulajor, to Navadwipa as chief *Smarta*. That the Principal of the Sanskrit College should thus try to insult Navadwipa is something which the writer cannot believe. Pandit Mahes Chandra Nyayaratna is also reported to have said that he will not allow the pupils of those pandits who will not take Government stipends to appear at the Sanskrit Title Examinations. There can be no doubt that the pandit is doing all this with the permission of the Director of Public Instruction. The writer fears lest the pandits should, in this matter, be overcome by their love of money. But they should take note of what befell the Bikrampur pandits in the Tipperah affair.

25. The *Dainik-o-Samachar Chandrika*, of the 28th April, says that the large failures which are reported to have taken place at the last B. A. Examination are due partly to the selection of bad text-books, but in a great measure to the selection of bad examiners and the setting of bad questions.

The results of the last B. A. Examination.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 28th, 1892.

(e)—Local Self-Government and Municipal Administration.

26. The *Hindi Bangavasi*, of the 18th April, says that the Puri Municipality has carried out Sir Charles Elliott's suggestion by electing the Civil Surgeon of Puri as its Chairman. And the example of Puri has already been followed in several other places. The principle of Local Self-Government will become a nullity in the province when all the municipalities will begin to be governed by official Chairmen.

Self-Government in the Bengal Municipalities.

HINDI BANGAVASI  
April 18th, 1892.

Municipal elections in England and in India.

27. The *Sahachar*, of the 20th April, has the following:—

SAHACHAR,  
April 20th, 1892.

The Anglo-Indian newspapers are constantly found saying that voters in this country do not know what is required of them at the polls, and these papers are not satisfied even with the manner in which Municipal elections are held in Calcutta. The complaint is therefore frequently heard that "self-government has been a failure in this country." But how does the matter stand in England? Let an Englishman himself answer the question. This gentleman, who acted as an assistant to the officer who presided at a Municipal election in a town in North England, says:—"The town had a large population, but most of the inhabitants did not know how to give their votes, or what a valuable thing the privilege of voting was. [And it is people like these who by their votes elect Members for Parliament.] There were some women among the voters, but not one of them knew how to give her vote. One of them, a very old, and almost blind woman, on being asked to sign the voting paper, said, 'I do not know how to write, nor do my five sons, not one of whom can write his name.' These last words were evidently uttered with pride, much like Peter the Great, who on seeing some barristers in England, made the remark that in his own empire there were only three barristers, and of these he would hang two as soon as he returned to his country. Now, this sister of our Anglo-Indian instructors was proud of her own ignorance, as well as of the ignorance of her sons. Another woman came to the poll and wanted to vote as her husband's proxy. This, of course, could not be. Certain men came to vote as representatives of their relatives." Can you point to a single such instance in this country, where the voting system was introduced only the other day? The gentleman goes on to say:—"There was a large number of voters who did not know even their alphabet. Out of a batch of six hundred voters, nearly a hundred were perfectly illiterate, many were blind and possessed of short-sight, and a few were cripples and invalids, some got other people to sign their voting



papers for them. Not to speak of women, even some male voters could not decide in their minds whom to vote for and how many votes they would give to a particular candidate, and when the polling officer drew their attention to the election rules, many made the excuse that it was so long ago they had come to the poll that they had forgotten everything about the proper way of voting." The Englishman of England forgetting how to vote! Poor Indians, however, make no such mistake, do not forget in this way. But the slightest sign of tripping on their part furnishes the *Pioneer*, and big Anglo-Indian officials too, with a handle for proclaiming the failure of self-government in this country. By proposing to cast the Bengal Municipal law in the Punjabi mould, Sir Charles Elliott, too, has betrayed his own feelings in the matter. The English gentleman concludes his account with the remark that many of the voters were roughs and bullies, and not a few were actually smelling of liquor. All such voters the polling officer found it necessary to humour with sweet words, for he really feared violence and assault at their hands. It is satisfactory to note that Englishmen themselves have to fear English drunkards, and that men like O'Hara are feared even in their own country. Thank God, the officers of Government in this country have no occasion to fear rough treatment at the hands of an electorate. Two hundred years ago, even many members of the English aristocracy did not know how to sign their names. And yet the people of India are told that they must not expect to see their Legislative Councils reconstituted until the very Sonthals should have become an educated and civilised people.

HITAVADI,  
April 23rd, 1892.

28. A correspondent of the *Hitavadi*, of the 2<sup>nd</sup> April, says that though in point of financial condition, the municipality of

The Bankipore Municipality.

Bankipore stands next to that of Calcutta, yet the roads within that municipality are in a deplorable condition. When the Lieutenant-Governor visited Bankipore, the municipal authorities made arrangements for watering the roads and keeping them clean. But all that has disappeared with the departure of His Honour. As poor people have no privies of their own, they commit nuisance on the public roads.

BANGAVASI,  
April 23rd, 1892.

The Atmaram of Local Self-Government.

29. The *Bangavasi*, of the 23rd April, has the following:—

Atmaram Sarkar is a proverbial personage, who used to confound all magicians by his own magic art, and was, therefore, a trouble to the whole race. The magicians at last laid a trap for him, and succeeded in putting an end to his existence. And so, since that time, no magician begins a performance without first striking the earth seven times with a broom in memory of Atmaram. Government has got its Atmaram Sarkar in the Babus of Local Self-Government, who, before the Local Self-Government Act was passed, used to clamour for the privilege, and hamper Government in its work. Of course, Government has not put quite an end to the life of its Atmaram, but it has by means of artifices kept him completely bound hand-and-foot. And whenever the occasion or necessity arises, Government manages to gain its point by beating or rebuking its Atmaram. If education is backward in any place, the Government's broom at once falls on the back of the Atmaram of Local Self-Government. If sanitation is anywhere unheeded, it is the Atmaram of Local Self-Government that must get the blame. If there is scarcity in any quarter, it is the Atmaram of Local Self-Government who must devise means for removing distress. In fact, it is the Atmaram of Local Self-Government who is made responsible for everything and at every turn. Accordingly, it is the Atmaram of Local Self-Government who has been called upon to cope with the prevailing food and water scarcity in the country, no matter whether he has means at his command to do so or not. He must do the work, or broom after broom will alight on his back; and that, though Government may have been all along, since Lord Lytton's promise, levying a tax for famine relief. Nice arrangement this!

(g)—*Railways and communications, including canals and irrigation.*

CHARUVARTA,  
April 18th, 1892.

30. The *Charuvarta*, of the 18th April, says that the District Magistrate of Mymensingh ordered the re-excavation of the

Excavation of a canal in Sherepur in the Mymensingh District.

Donough canal to the east of the Middle Sherry Road in Sherepur, to serve the purpose of a



drainage channel in the town. But the municipal authorities, neglecting this order of the Magistrate, have set about excavating a new canal more eastward, and at a much greater cost than what would have been incurred in the re-excavation of the old one. The excavation of the new canal will entail serious loss on several raiyats and zamindars. And considering how the canal is being excavated, it is not the canal water that will escape into the Sherry river, but the water of the Sherry river that will find its way into the canal. The District Magistrate ought to prevent this waste of public money by insisting on his own orders being carried out.

(h)—General.

31. The *Cháruvartá*, of the 18th April, says that it is the duty of the Bengali Translator to translate and submit to Government such portions of the vernacular newspapers as the Government is interested in knowing. But no one knows what portions the Bengali Translator translates, whether or not he translates all important passages, and whether his translations are correct. The slightest mistake on the part of the Bengali Translator is likely to produce serious mischief. To avert all such danger, Government ought to furnish copies of the translations to the editors of the vernacular papers, who will thereby be enabled to check the Translator's work, and thus place matters on a safe footing.

CHARUVARTA,  
April 18th, 1892.

32. The *Sahachar*, of the 20th April, has the following:—

SAHACHAR,  
April 20th, 1892.

In his reply to the address presented to him by the Bhágalpur District Board, the Lieutenant-Governor, after saying a few sweet and complimentary words, told the members of the Board that by spending the proceeds of the road cess in the manner they were doing, they were giving unmistakable proofs of their patriotism and public spirit, and that their work, done as it was without any prospect of reward, was worthy of all commendation; but they ought to know at the same time that the road cess fund is really a Government fund, and Government had only given them certain powers in regard to that fund.

One need not seek far for an instance of honeyed harshness. It has ever been the practice of Governments, owning no sort of popular control, to indulge in such language in the pride of their power. Louis XIV. of France said—“L'État, c'est Moi.” And when Bismarck was in the zenith of his power, and was the right hand man of the German Emperor, certain proposals made by him were opposed by some members of the Reichstag, and for that opposition they were told by the Emperor:—“Mine is the power; that I have called you together is because the transaction of business makes it convenient to do so,” which amounts to saying “I can, if I am only so minded, make your assembly a thing of the past.” The present Emperor, too, said the other day at Brandenburg that the country belongs to him and to his family, to whom God has given all power, and that those who did not admit this would do well to leave Germany. Such has always been the language of absolute rulers, and there is nothing new in it. But as regards Sir Charles Elliott, the fact seems to have escaped His Honour that he is an Englishman. He may forget this fact while in this country, and we have nothing to do with it. But it behoved His Honour to remember that the men he was addressing were not Indians of 50 years back, and that Aryan blood was running in the veins of those who were hearing him. The Indians of the present day are not the Asiatics who were in Lord Salisbury's mind when the Premier expressed himself opposed to the introduction of the elective system in the administration of this country. Surely those who are receiving English education, and whose political training and ideas are the result of a study of English history and of the writings and speeches of English statesmen, are not men who possess the nature and disposition of a Turk, a Persian, or a Tartar. If India had been only Ceylon, the colonial system of administration would have been by this time established in it. But the population of India is so vast that though British statesmen may not contemplate the fact with fear and uneasiness, it is always a source of fear to the Anglo-Indians. Fear is the corner-stone of Anglo-Indian policy. This is why natives are refused admission into the volunteer corps, and the introduction of the elective system in the country is so vigorously opposed. To return to the Lieutenant-Governor's reply to the address of the Bhágalpur District Board.



Is the road cess fund legally Government money? Government can, of course, swallow this fund just as it has swallowed the famine fund; Government can say—"L'Etat, c'est Moi," and appropriate the road cess fund to its own use, but that would be an abuse of power. For the road cess is levied for the local roads. Already the charge of imperial roads has been partly made over to the District Boards, and those Boards are being next called upon to pay for famine relief out of the road cess fund. Government will, of course, have its way in this matter. But instances like these which are being thus created and collected by itself will serve to increase the power of the people who have already begun to shew some *zid* in such matters. The authorities have already come to perceive that the people are making enquiries regarding their administration of the finances, and the conviction has become firm and general that in matters financial Government's powers should be curtailed. How long can the present despotic and irresponsible system last if three hundred millions of Indians persist in the demand that those powers should be circumscribed? How long will you find it possible to treat as children a people who are being educated by the English nation, and who are keeping themselves informed of every-day occurrences in England? The plea of "danger to the empire" will no longer do. For the rulers are well aware that the Indians will never sever their connection with England, and that they will defend England's empire in India with their own heart's blood. But the same article cannot be priced differently for a long time. Why should not the system which prevails in England and the colonies prevail also in India, the principal dependency of the English crown? "L'Etat, c'est Moi" is a maxim, the truth of which is not admitted, at least by the educated Indians. And as to the general public whom you fear so much, they will, in another ten years, have attained all their aims and aspirations.

SAHACHAR,  
April 20th, 1892.

33. The same paper is glad to be able to announce that all fear of danger to human life and limb in connection with the *chandmari* at Dum-Dum has at length been removed, and Government has adopted measures to prevent a recurrence of the sad accidents which had become common in the villages near that place. Sir Charles Elliott has made a personal inspection of the *chandmari*.

PRATIKAR,  
April 22nd, 1892.

34. The *Pratikar*, of the 22nd April, says that Government has undertaken to sell quinine, and quinine will be henceforth had at every post office, and of every post peon at five grains a pice. This will be of great advantage to the people.

SAMAY,  
April 22nd, 1892.

35. A correspondent of the *Samay*, of the 22nd April, Babu Mohita Krishna Bandyopadhyaya by name, thus writes from Kadihati near Dum-Dum:—Sir Charles Elliott's action has given satisfaction to everybody. It is not common good fortune that the ruler of Bengal has lent his ear to the representations of the people of Kadihati, come to this village, and saved them from the danger arising out of the rifle practice at Dum-Dum to which they have been exposed. Conduct like this on the part of His Honour obliterates from the mind all thought of distinction between conqueror and conquered.

SANJIVANI,  
April 23rd, 1892.

36. The *Sanjivani*, of the 23rd April, says:—

The Divisional Commissionerships. The *Indian Daily News* is afraid lest the Lieutenant-Governor should some day abolish the Divisional Commissionerships. But there is as yet no indication of such a step being taken by Government. These Commissionerships, however, are *sinecure* posts which can be abolished without impairing the efficiency of the administration, and His Honour will do well to abolish them, and thus make a saving of more than three lakhs of rupees annually. Sir Charles Elliott might also amalgamate the posts of Revenue and Financial Secretaries to Government. But it is not likely that in carrying out his policy of retrenchment His Honour will dare to interfere with posts held by Europeans.

SANJIVANI.

37. The same paper has the following:—

Sir Charles Elliott and Sir Stuart Bayley. It is true that in several of his acts, Sir Charles Elliott has given proof of high-handedness. Still it must be admitted that His Honour possesses a certain degree of independence. The difference between Sir Stuart Bayley and Sir Charles Elliott is that Sir Stuart allowed himself to be guided by more than one of his Secretaries, whilst Sir Charles accepts only Mr. Risley's advice as gospel truth. Sir John Edgar



was the helmsman in Sir Steuart's administration, and Mr. Risley is helmsman in Sir Charles's. And it is not yet time to judge which of these two helmsmen is the better. Sir Charles has not yet done anything which can entitle him or his adviser Mr. Risley to more praise than Sir Steuart or his right-hand man, Sir John Edgar, received from the people of Bengal. The abolition of zilla schools will be a standing reproach to Sir Charles's administration, as the measure will do a good deal of mischief to both Government and the people.

38. The *Bangavasi*, of the 23rd April, commends Sir Charles Elliott's action in protesting against the proposal to hold the Fultah *chandmari* four times in the year, and in resolving to pay compensation at the rate of Rs. 2 per day to each villager who may have to leave home during the *chandmari* practice.

BANGAVASI,  
April 23rd, 1892.

39. The *Prakriti*, of the 23rd April, has learnt that the Lieutenant-Governor is satisfied with his recent visit to the cooly depôts in Calcutta. But if His Honour desires to acquaint himself in a special manner with the condition of the coolies, he ought to begin by enquiring how coolies are decoyed from their villages, and end by enquiring into the nature of the oppression to which they are subjected in the tea gardens.

PRAKRITI,  
April 23rd, 1892.

40. The same paper says that the Lieutenant-Governor's views as to how artillery practice from the Fultah fort should be regulated are just and reasonable, and trusts that the Government of India will act in accordance therewith.

PRAKRITI

41. The *Hitavadi*, of the 23rd April, is glad that Government is making arrangements for keeping pure quinine in all thánas, police outposts, hospitals, táhsils and other places in the country. The Government of India has also been asked to permit the keeping and sale of quinine in all post offices. If these measures are taken, good quinine will be available to all.

HITAVADI,  
April 23rd, 1892.

42. The *Dainik-o-Samáchar Chandrika*, of the 28th April, has the following:—

DAINIK-O-SAMACHA  
CHANDRIKA,  
April 28th, 1892.

According to the *Vaidyak Raj Nirghanta* (a Sanskrit medical work) opium is of four kinds—white, black, yellow and reddish yellow. Of these, only the black opium and its preparations *guli* and *chandu*, are injurious. There can therefore be no objection to the abolition of the manufacture of opium of this kind. But the other three kinds, which are not only harmless but possess great beneficial properties, ought not to be destroyed. The writer will enumerate the properties of the various kinds of opium. (1) White opium promotes digestion and is therefore called in Sanskrit *járan* (a digestive agent). And every sensible physician will admit that such a drug is of great value and benefit in a country, the greater part of whose people suffer all the year round from indigestion, dyspepsia, diarrhoea and acidity. People who have derived benefit from the use of this drug also speak very highly of its properties. How can then this kind of opium be denounced as a poison? Far from being a poison, it is nectar to the Indians. (2) Yellow opium is called in Sanskrit *dharan* (that which holds or checks), because it conserves health and keeps men from aging. One who regularly takes this opium retains for a long time the physical beauty and vigour of the time of life at which he commenced using it. It is for this reason that most people in this country use this drug after the age of forty or forty-five. And the good that opium used after that age does is clearly seen. The feeling against opium is not of recent origin. The question was raised some years ago, when Maharaja Narendra Krishna Bahadur spoke of the beneficial effects of the use of opium in small doses after the age of forty or forty-five. It is this efficacious property of opium which induced Hindu physicians of old to prescribe its use so largely. (3) The reddish yellow variety is called in Sanskrit *saran* (that which purges), because it is a good purgative. It is in virtue of this property that opium is used in homœopathy as a purgative. (4) It is the black variety which is very injurious, and is therefore called in Sanskrit *miran* (that which kills). It is this kind alone which ought to be denounced, and whose manufacture may be stopped.

Besides the direct benefits which people derive from the use of opium, there is another benefit which the people of India derive from the drug; it



is, that its use is an efficient check on the use of wine. The twenty-eight crores of Indian people consume only one-fourth the quantity of wine, which the British people, 3 crores and 50 lakhs in number, drink in a year. And it is an undisputed fact that this limited use of wine in this country is due simply to the extensive use of opium. The benevolent men of England, who are bothering their heads about India's opium trade, may well take a lesson from this, and see their way to introduce opium into their own country.

The writer cannot agree with those who ascribe interested motives to men like Sir Joseph Pease in setting up the present agitation against opium. The writer's belief is that the agitators have not been influenced by a selfish motive whatever in condemning the opium business of Government, and he thinks the noxious properties of *guli* and *chandu* (preparations of opium) have misled these gentlemen into a tirade against opium.

Opium has no debilitating effect on the body, or the Sikhs who use it very largely would not be such sturdy soldiers. The drug also checks the use of *ganja* or hemp.

Those who want to abolish the opium business simply because many use it to commit suicide should also demand the abolition of the manufacture and sale of ropes, and the filling up of all tanks, lakes, rivers, and seas on the face of the earth, for many people commit suicide by hanging themselves by means of ropes or by drowning. Opium is not really guilty of the faults which the agitators against it find in it. It is undoubted that the drug has many beneficial qualities, not to say that its non-existence would have vastly increased the use of wine and *ganja* in the country. And it is not the least thing to forget that this opium brings poor India a revenue of not less than eight crores of rupees. India's financial embarrassment is chronic, and the disappearance of this opium revenue will only be a signal for the imposition of fresh taxes on its already over-burdened people. For the import duty will, on no account, be re-imposed, and the railways of India cannot be expected to return a profit of eight crores at any time.

### III.—LEGISLATIVE.

BURDWAN SANJIVANI,  
April 19th, 1892.

43. The *Burdwan Sanjivani*, of the 19th April, says that the terrible law known as the Consent Act, was passed on the 19th March last year, in the teeth of universal opposition, and has already begun to produce mischievous results.

The Puna case under the Consent Act.

Reference is made to the Puna case under the Consent Act, and the following remarks are made:—In the course of his deposition in this case, Dr. Demello said that the girl was between 10 and 11. But he was not sure whether or not she had had sexual intercourse with her husband. She had, however, signs of syphilis. Dr. Bourke also deposed to the same effect. It is said that the girl, Chandrabhaga, had got her canine teeth; but none of the medical men examined in the case were asked whether or not she had the molars as well. Moreover, none of the doctors could say with certainty that the girl had not completed her 12th year. The case was tried at the Sessions. And as the girl was under the protection of her father, she said what she was taught to say. And her evidence in the Sessions Court was, therefore, the very opposite of what her evidence in the Magistrate's Court had been. At the Sessions, Chandrabhaga said that her age was less than 12, and that after the performance of the *garbhadhan* ceremony, her husband had connection with her for nine months. Before the Magistrate, she said that when the *garbhadhan* was performed, she had her menses for the first time, and that after that she used to have catamenia regularly month after month. All this she denied before the Sessions Court, and said that in her case, the performance of *garbhadhan* in March 1891 was a mere sham. The husband has been found guilty on his wife's evidence. But many people will probably admit that the Court ought not to have relied on that evidence. With the exception of what the medical men said, there was no evidence regarding the girl's age, and it has been an improper act to send a man to jail on the strength of the unsatisfactory evidence which was tendered in this case; the more so, as the doctors were not asked some important questions. Atmaram has been sent to jail, and Sadasiv has succeeded in getting his son-in-law punished. But has the irate father thought how his daughter will fare after this?



44. The *Sanjivani*, of the 23rd April, is glad to learn that the Bengal Government intends to pass a law for suppressing the practice of selling adulterated food. But he must, at the same time, observe that any number of laws may be passed for preventing the sale of adulterated food, but if provision is not made in such for punishing food inspectors when they do not perform their duties properly, all such legislation will be practically useless. It is the want of such a provision in the municipal law which has made the Calcutta Municipality quite incapable of coping with the adulteration evil in the town.

SANJIVANI,  
April 23rd, 1892.

45. The same paper has the following:—

It is said that the Lieutenant-Governor will, on his return from Darjeeling, introduce the Bengal Municipal Act Amendment Bill into the Bengal Council. A blow will thus be aimed at Local Self-Government. Mr. Cotton, the well-known author of "New India," is the author of this Bill as well as of the Bill for the amendment of the *Chaukidari Act*. These two Bills have completely shown what sort of a friend the people of this country have in Sir Charles Elliott and Mr. Cotton. The latter has long been known as a friend of the natives, but the natives will soon see whether they have in him a true or a false friend.

SANJIVANI.

The people ought, without the least delay, to send up protests to the Lieutenant-Governor against the two Bills. If the *Chaukidari Act* is amended in the form which has been proposed, the panchayats will be deprived of all power, and there will be no end to the misery of the *chaukidars* and the people. And if the Municipal Act is amended in the form proposed, then the municipalities of Bengal will be deprived of the privilege of Local Self-Government, and the officials will become their supreme lords.

46. The *Hitavadi*, of the 23rd April, is glad to learn that Mr. Risley has been appointed a member of the Bengal Legislative Council. There is no doubt that Mr. Risley has great aptitude for business. He will prove an acquisition to the Council.

HITAVADI,  
April 23rd, 1892.

47. The *Bangavasi*, of the 23rd April, has the following on the report submitted by the Bengal Government to the Government of India on the working of the *Consent Act*:—

BANGAVASI,  
April 23rd, 1892.

In neither of the two cases, referred to in the report, could a charge under the *Consent Act* be brought home to the accused. Thus during the period of one entire year that the Act has been in operation, not a single individual out of the seventy millions of people was punished for violating the law. And yet the manner in which the Act was passed seemed to mean that the country would be completely undone, and the English rulers of India would be covered with ridicule by civilised Europe, if the Act were not passed. The conduct of the mighty and absolute lords of India in this matter was, therefore, even more ludicrous than the bringing forth of a mouse by a mountain after long labour.

Besides the two cases referred to above, two other cases were instituted under the Act—one at Dacca, and another at Mymensingh. But neither of these cases went to the length of a hearing, both having been found groundless on investigation. In the Dacca case, medical examination proved the age of the girl to have been above twelve. And it must be noted here, *en passant*, that the report is silent about certain important matters connected with the medical examination in this case. Mr. Cotton should have mentioned what part of the girl's body was examined for ascertaining her age, and whether the examination was performed with her consent or not.

The second case which occurred at Mymensingh was a mysterious one, and the mystery surrounding it has been deepened by Mr. Cotton's report on it. Mr. Cotton says that the investigation proved the girl to have been beaten by her mother-in-law for refusing to lie in the same room with her husband, and that the accused was fined rupees fifteen on a charge of assault. But the report is not at all clear as to who the accused was, the mother-in-law or the husband. Now, the writer is at a loss to understand what led a sensible Secretary like Mr. Cotton, or a keen-eyed ruler like Sir Charles Elliott to include in the report on the working of the *Consent Act* cases which have not the remotest connection with that Act.



According to the Commissioner of the Rajshahi Division, though there were no cases directly under the Consent Act within his jurisdiction, during the past year, still three cases showed that the evil against which the Act was directed does exist in the division. The first of these cases was one in which a man killed his wife for her refusal to allow him sexual intercourse with her. But it must be noted in connection with this case that the alleged crime of the accused has not yet been proved, as he has absconded, and has not yet been traced, and the statement regarding his guilt is based simply on police report. The second case was instituted by a wife who was not willing to acquiesce in her husband's proposals for sexual intercourse. But this case was not conducted to the last. The third case related to the death of a girl of thirteen from the effects of sexual intercourse with her husband. But the writer cannot understand why this case of a girl of thirteen years has been included in a report which should deal only with girls of twelve years and under.

But not even with efforts so strenuously made, has Mr. Cotton been able to find in Bengal during the past year any other cases having the slightest connection with the Consent Act. And he has therefore had to base his report on these few cases alone. He has said that, according to most officers, the Act has produced no effect in the way of checking early marriage among low-class people, but that since its passing, the English-knowing people of the province have been found unwilling to marry their daughters before the age of twelve. But the remark as regards English-knowing natives is not correct. Where girls are married after twelve, the delay is due to difficulty in finding proper bridegrooms, and not to the passing of the Consent Act.

The last word Mr. Cotton has to say in his report has reference to the opposition against the Act, about which he observes that its activity has wholly disappeared. It is true, overt opposition to the Act has diminished, partly through despair, and partly owing to the [menacing] attitude of the authorities. But the fire that has been kindled in the hearts of a religious people by the passing of the Act will never be quenched, nor shall it burn with diminished fury. It will go on burning day and night like the inextinguishable funereal pyre of Ravana till the authorities in their kindness repeal the law. Loyal subjects as the Indians are, they shall not and they will not cry and agitate against the law in opposition to the wish and intention of the rulers. If the ruler feels for his subjects and acts accordingly, well and good; if not, the subject's heart, rendered hard by prolonged suffering, will bear with patience this new wound that is inflicted on it.

#### IV.—NATIVE STATES.

NAVAYUGA,  
April 21st, 1892.

48. The *Navayuga*, of the 21st April, quotes the *Paridarsak* newspaper's paragraph about the Manipur exiles (see Report on Native Papers for week ending the 18th April, paragraph 52), and remarks as follows:—

Englishmen are said to be very respectful to the sex, and this is the way in which they have expressed their respect for the ex-Queen of Manipur!

SAMAY,  
April 22nd, 1892.

49. The *Samay*, of the 22nd April, says that only Rs. 75 have been sanctioned as pensions to the five Ranis, with ten children, belonging to the ex-ruling family of Manipur. Thus Rs. 3 has fallen to the share of each of the pensioners. A royal gift to a royal family, indeed!

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

NAVAYUGA,  
April 21st, 1892.

50. The *Navayuga*, of the 21st April, says that at Monghyr coarse rice is selling at 10 seers per rupee. And is not that a proof of the prevalence of famine in Bihár? But the

Lieutenant-Governor said at Monghyr, Bhágalpur, and other places, visited by him, that there is no famine in Bihár. But in the addresses which were presented to His Honour by the District Boards of Monghyr and Bhágalpur, special mention was made of famine; and the members of those Boards must be admitted to have a more intimate knowledge of the condition of their parts of the country than the Lieutenant-Governor! This being the case, whose statement is more reliable—the Lieutenant-Governor's or the Board's?



The authorities are not often permitted to see the real sufferings of the people. It is said that when the Prince of Wales visited Calcutta, during the administration of Lord Northbrook, all beggars were, for a time, ordered to leave the town. And who shall say that the District Magistrates did not take some such step in view of Sir Charles Elliott's visit to Bihár?

In the course of his tour through Bihár, the Lieutenant-Governor did not stay more than one or two days in one place. And it was not, therefore, possible for His Honour to know the real condition of the people. At Mahadebpur, however, some thousands of raiyats made the fact of scarcity and distress known to the Lieutenant-Governor. How then did His Honour say that there was no famine in Bihár? Will the Lieutenant-Governor say how many hundreds or thousands of deaths from starvation constitute famine? The English raj does not consider the people of this country to be human beings, as is shown every day in railway carriages, on board steamers, in hospitals, and in jails. And this year's famine in Bihár has furnished another proof of the fact. The labourers who are now engaged on the relief works in Bihár are getting 3 pice each per day. But considering that coarse rice is selling at 10 seers per rupee, is it possible for a man to live on three pice a day? The sahebs can well understand that at least 4 annas are required every day to feed a dog kept by them, but they cannot understand why a native of this country cannot do with 3 pice a day.

51. The *Banganivási*, of the 22nd April, says that reports of extreme distress from scarcity of food and drinking-water have reached it from Dakshin Sripur, and the adjacent villages in the Satkhira sub-division of the Khulna district. Thefts have become very rife in Sripur, and the stench issuing from the tanks and ponds, which have nearly dried up, is sowing the seeds of wide-spread disease.

BANGANIVASI,  
April 22nd, 1892.

52. Referring to the recent Relief Works Resolution, the *Bangavási*, of the 23rd April, writes as follows:—

BANGAVASI,  
April 23rd, 1892.

The relief works Resolution.

The Lieutenant-Governor says that, in spite of scarcity, the people in the distressed places are as fit to work, and as strong as they ever were. Indeed, His Honour has not met with even half-a-dozen cases showing emaciation or weakness due to hunger or starvation. His Honour is then to be congratulated on his fine eye-sight. Like the Lieutenant-Governor, the writer has not had occasion to travel over the country, or visit places where relief works have had to be opened, but he saw starving emaciated people in every village in Bengal where he went. That the writer has seen this may be only his own misfortune, or proof of his bad eye-sight. But he will not be able to say that he did not see what he actually saw. The Lieutenant-Governor must have been fortunate not to have come across such people as the writer has seen, or it may be that the police arranged matters in such a way that such people could not come within sight of His Honour. At any rate, the Lieutenant-Governor deserves credit for his very bold statement that there were no emaciated people visible in all Bengal.

The Lieutenant-Governor has fixed certain rates of wages for the labourers at the relief works. From his experience of the mufassal, and considering the prices of the food-grains this year, the writer thinks that the rates at which the labourers have been ordered to be paid will scarcely give them one full meal a day. A low class man in this country generally eats up half a seer of rice at each full meal, but the full ration wage prescribed in the Resolution will hardly give a labourer more than six *chitaks* of rice. And then he will have absolutely nothing left for oil and vegetables.

53. The *Dainik-o-Samachar Chandrika*, of the 25th April, has the following in an article headed "Full meal at one anna:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 25th, 1892.

Full meal at one anna.

In his report to the Government of India on the subject of the scarcity in Bihár, the Lieutenant-Governor has said that a labourer there can live on one anna a day, and that if he happens to live on *chattu* (flour of fried barley) or *marua*, even three pice a day will be sufficient for him! But how has the Lieutenant-Governor come to this conclusion? In Bihár famine is raging in the districts of Bhágalpur, Monghyr, and Purnea. According to the price-list issued by Government, coarse rice is selling at Monghyr at 10 seers, barley at 18½ seers, wheat at 13½ seers per rupee, and *makai*



and *chhola* are selling at 16 seers per rupee. Now, as barley is the cheapest of the food grains, let it be supposed that labourers in Monghyr live only on *chattu*. Well,  $18\frac{3}{4}$  seers of barley will yield 12 seers of *chattu*, and one seer of this *chattu*, even at the wholesale rate, costs more than  $5\frac{1}{4}$  pice. And as a full grown labourer requires one seer or at least three-fourths of a seer of *chattu*, how can he live on one anna? *Makai Chhola* and *chattu* costs more, and wheat still more. As for rice, one must have *dal*, salt, and oil to make curry with in order to eat it. Again, how long can a labourer work, living simply on *chattu*? This shows that no labourer will be able to live on an anna a day, and three pice will not give a labourer even half a meal.

In Bhágalpur the prices of barley and wheat are the same as in Monghyr, while coarse rice is selling there at 11 seers and six chitaks. So that if the one anna rate is inapplicable to Monghyr, it ought to be inapplicable to Bhágalpur also.

In Purnea wheat is dearer still, barley sells at 18 seers per rupee, and is therefore dearer than in the other two districts, while coarse rice is selling at 11 seers per rupee. So the one anna rate is inapplicable to Purnea too.

It therefore behoves the Lieutenant-Governor to increase the rate of wages of labourers employed on relief works. Again, as among the lower classes, both males and females eat the same quality of food, women ought to be paid at the same rate as men. The distinction which is made between their rates of wages in ordinary times is not open to objection, because rates at ordinary times are not regulated solely by a consideration of the cost of the barest necessities.

The writer is, therefore, of opinion that the rate of six pice should be increased to annas two, the rate of five pice should be increased to seven pice, and the rate of four pice should be increased to six. The same rate should also be given to labourers who do not eat rice as is given to them who eat it. The people of Bihár like rice more than barley, marua, &c. For rice furnishes an additional nutritive substance in its gruel which *chattu* does not yield. Moreover cooked food is preferable to uncooked food. The writer, therefore, hopes that the Viceroy will see his way to increasing the rates of wages fixed by the Lieutenant-Governor.

SOM PRAKASH,  
April 25th, 1892.

54. A correspondent of the *Som Prakash*, of the 25th April, says that the price of rice is gradually rising in the Ranaghat Sub-division of the Nadia district and the people are in great straits. Government ought to open relief operations there. The Ranaghat-Bhagabangola line was taken up some seven or eight years ago, and only its earth-work was completed. For some reason or other further construction of the line was stopped. Why not recommence the construction at this time of distress?

#### VI.—MISCELLANEOUS.

SAHACHAR,  
April 20th, 1892.

55. The *Sahachar*, of the 20th April, has the following:—

"The tyrannical mother-in-law." The recent case of suicide by a young lady of the Sobhabazar Raj family followed in quick succession by a number of similar cases in the native community, has once again made the "tyrannical mother-in-law" an object of public criticism. There has appeared an article on this subject in the *Reis and Rayett* newspaper. It is notorious that this paper is always fond of going against native opinion, and that it seeks to win the approbation of Anglo-Indian journals more than that of the native community. You are all steeped in darkness; your Congress is a worthless thing; you do not understand the signs of the times; there is only one wise and really great man among you, and he it is who says that the condition of the Indian daughter-in-law is extremely pitiable; come to her rescue, or your country and society will go to rack and ruin.

But is the charge true and well-founded? There is, of course, the saying—"Teach the daughter by beating the daughter-in-law." But it is also true that the daughter-in-law is allowed less liberty than the daughter. Time there was, time not far removed from the present, when men were not allowed to speak with their young wives in the day time, when the daughter-in-law had to do much of the household work, and when the mother-in-law considered it her duty



to hold the daughter-in-law in full check. It is also well-known that there were occasionally in those days cases of oppression of the daughter-in-law. But how does the matter stand in this respect now? Do women in this country marry their sons to girls of other families, and oppress these girls when they come to their husbands' homes? We do not admit this. The power and authority of the mother-in-law is not now what it was in the past. At the present time most women belonging to the respectable classes in native society know how to read and write, and their husbands are, as a rule, educated men. Formerly, no young woman was allowed to speak with her husband before 10 o'clock at night. But those days are gone. Matters have now taken quite an opposite turn. Mothers-in-law have now to live in fear of their daughters-in-law, and many of them are allowed only food and clothing in their sons' house, the daughters-in-law being placed in supreme charge of the household affairs. Low-caste women enjoy perfect independence. Men belonging to such castes cease to live with their parents as soon as they attain their majority, and their wives have no connection or concern with those parents. Of course, there are exceptions to every rule. And there are instances of the mother-in-law making the daughter-in-law, a child of eight or ten years, work much too hard, and of the husband lacking courage to interfere on behalf of his child-wife. Occasional instances of the infliction of corporal punishment also come to notice. Again, cases may be cited in which the son has at the instance of his wife oppressed and even beaten his mother. The reformers know all this. And what about such cases? One should not generalise from half-a-dozen instances. The fact is, in a Hindu home the mother-in-law, as a rule, treats the daughter-in-law with kindness, and the latter in her turn treats the former with respect and affection. A widow possessing an only son, and having all her love and affection centred in that son, tries her utmost to make him happy. Do the reformers wish to introduce the English system of love and affection in the Indian home? Under that system the son leaves parent and the parental roof the moment he gets married. The son may become a Judge of an Indian High Court, and may live with his wife in India. But the mother may all the time be living in a hut in England, and earning her livelihood by awaking from sleep those who have to go to work during the small hours of the morning. It is enough if her son, the Indian Judge that is, writes to her once a year, writes to her a letter which of course does not enclose a cheque. Can such things be done in our country? Morally constituted as we are, is it possible for any Indian to attend to his own comforts in utter disregard of what would be required to make his parents comfortable and happy? In India, even the beggar makes over his day's collection of alms to his mother. Do what you please, do not attempt to destroy these few bonds that still bind Hindu society. The *zanana* system has ceased to be what it was in former times. Should Indian women be granted the liberty which is enjoyed by their European sisters? The question is one of great importance. Whatever the professions in which Europeans may indulge, they are not at heart admirers of their present system of female emancipation. That Indian females will have to be granted some measure of liberty is certain. But any change in our present feelings towards our parents and in our practice of supporting our old parents will be a decided evil. Oppression of the daughter-in-law! That is only a dream. The girl of the day is not the person to put up with oppression.

56. The *Bharat Mitra*, of the 21st April, dwells on the harm that is being done to India by the Exchange difficulty, and advises the adoption of a silver currency in all

BHARAT MITRA,  
April 21st, 1892.

The Exchange question. countries of the world. The adoption of a uniform gold currency may do harm to America, but the adoption of a silver currency throughout the world will do harm to none, and will also enable India to get out of its present difficulty.

57. The *Navayuga*, of the 21st April, says that the Botanical Gardens case has furnished the writer with another proof of

NAVAYUGA,  
April 21st, 1892.

The Botanical Gardens case. Englishmen's respect for the sex. He cannot say whether or not the English ladies, who love to roam in gardens, went with the Babus to the Botanical Gardens for the purpose of solitary religious meditation; but he can say this much that going to gardens in that fashion is



opposed to good manners, and no gentleman will go to a garden in that fashion accompanied by his wife. Be that as it may, the writer is really sorry for the treatment which the Brahmo ladies received at the garden. If the ladies, instead of being Bengali women, had been English or Eurasian ladies, could Dr. King have remained silent so long; or would Government have remained indifferent in the matter? No, there would have been, in that case, quite a sensation over the matter. How can the writer then admit that Englishmen respect the sex? As their respect for the sex is confined to women of their own nationality, it ought to be called not respect for the sex, but partiality towards their own nationality. It is a matter for wonder that, after all this, shameless Babus must go on imitating English manners and customs.

SUDHAKAR,  
April 22nd, 1892.

58. The *Sudhakar*, of the 22nd April, says that the number of educated Mussulmans—the body from which the Mussulman community hope so much—can be counted on the fingers, and they are too much occupied with thoughts of self-advancement to do anything striking in the way of patriotic work. There is not one man among them that deserves the name of a patriot. It is because there are patriots among the Hindus that they have been able to form an assembly like the Congress. The Hindus could never have established the Congress if they had been lifeless and indolent like the Mussulmans. And Bengal Mussulmans are more lifeless than the Mussulmans of any other province. The little life and enthusiasm, to be found in the Mussulman community, is confined to the student class who, however, lose all their animation and enthusiasm as soon as they cease to be students. The writer entreats the Mussulmans to awake and arise.

SAMAY,  
April 22nd, 1892.

59. A correspondent of the *Samay*, of the 22nd April, writing from Gharuya-Faridpur, in the district of Faridpur, says that quackery is rampant in that village. People possessing not the least knowledge of medicine practise there as doctors and kabirajes, and thereby do incalculable mischief. There is also in that place a body of Mussulman *fakirs*, who commence doctoring on the occasion of cholera outbreaks. It is very desirable that no one who does not hold a certificate of proficiency from either a well-known allopath or a well-known kabiraj should be allowed to practise in the village. As regards the *fakirs* the police should look to them.

BANGAVASI,  
April 23rd, 1892.

60. The *Bangavasi*, of the 23rd April, says that India is daily becoming a loser by her trade with England. All political economists are agreed that a country acquires wealth by her trade only when it gives what it does not want, in return for what it does want, and that "exchange consists in giving the superfluous for the necessary, or in other words, in giving the comparatively superfluous for the comparatively necessary." Now, both these principles are violated by the manner in which India carries on her trade with England. She gives England food-grains which she herself wants, which she cannot, in fact, do without, in return for things, glassware, trinkets, &c., which she does not want. And as for exchange, she gives England what she herself requires for what is not necessary to her. India exports her food-grains for want of which her people are starving, and imports articles of luxury which she can well do without. This constant disregard, no matter whether voluntary or enforced, of the requirements of exchange and external commerce, this inattention to our wants and to the rules of political economy, is bringing untold sufferings upon the people of this country. Starvation, insufficient meals, frequent famines, and chronic high prices are the direct results of India's external commerce, while the destruction of the native industries and the extinction of the native artisan class are some of its indirect results. Every honest free trader must admit that the present external commerce of India is producing baneful consequences. It is not a question of free trade *versus* protection that India is now called upon to solve. The question she must deal with is one of life and death to her. Indians must first be enabled to live and supply their most pressing wants, before they can be expected or required to take any interest in or give effect to any doctrine of political economy.

SANJIVANI  
April 23rd, 1892.

Dr. King, of the Botanical Gardens.

61. The *Sanjivani*, of the 23rd April, asks if Dr. King's taking of furlough has anything to do with the recent affair in the Botanical Gardens.



SANJIVANI,  
April 23rd, 1892.

62. The same paper says that its chief objection against the constitution of the Press Association is that its President is a man whose connection with the Press is of a recent date. It is true, Rai Rajkumar Surbadhikari Bahadur was a distinguished man in Lucknow,

Rai Rajkumar Surbadhikari  
Bahadur as President of the Press  
Association.

but his connection with the *Hindoo Patriot* commenced only six or seven years ago, and he has conducted the paper independently for the last two or three years only. It has been a very stupid act on the part of the editors of native newspapers to appoint such a man as their President, when they have among them men like Babus Narendra Nath Sen, Sambhu Chunder Mukharji, Sisir Kumar Ghosh, Surendra Nath Bannerji, and N. N. Ghosh, in comparison with whom the Rai Bahadur is quite an insignificant person as regards newspaper editorship. Indeed, the Association could hardly have elected a less competent man for its presidentship. And the Rai Bahadur is conducting himself in his position as an incompetent man placed in a position of eminence would be likely to do. He has taken up the advocacy of the cause of Government. He does not hesitate to lend his support to Government officials even when the latter are in the wrong. It was given out by the *Indian Mirror* some time ago that the Rai Bahadur is in the habit of visiting places accompanied by detectives. He once appeared at a Congress Committee accompanied by a detective. Mr. Hume was greatly offended on that account, and went to another place to hold his meeting. It is some time that this charge against the Rai Bahadur was published, but he has not yet thought fit to disprove it. If he gives no answer to this charge, it should be matter for consideration whether a man like him ought to be kept in the Presidentship of the Press Association.

Mr. Risley is Sir Charles Elliott's most favourite Secretary, and the Rai Bahadur is known to pay frequent visits to that gentleman, and to speak to him against those people whom he does not like himself. The writer can prove this. The question again arises, whether such a man ought to be kept at the head of the Press Association.

The Rai Bahadur, though only President of the Press Association, has arrogated to himself all the powers of the Secretary of the Association, which office is now held by Babu Surendra Nath Bannerji. The writer never knew Babu Surendra Nath as a man who would allow himself to be treated as a puppet in any place or office. In the Press Association, however, he has quietly allowed the President to usurp his own powers. All the business of the Association with the Government is transacted through the President, and not through the Secretary. According to the rule and custom of a body corporate, such business ought to be transacted through the Secretary. The Press Association must be in a sorry plight, indeed, when its President can wield such power over it. And editors of newspapers will find it hard to keep up their connection with such an Association.

In view of these circumstances the writer gave notice to the Association of a motion to the following effect: "That the present President of the Press Association be removed from the office, as we have no confidence in him." The notice was discussed in the Association, and it was resolved that the matter should not be discussed in any newspaper. But the *Amrita Bazar Patrika*, the *Bengalee* and the *Dainik* have openly discussed the matter, and blamed the writer for his notice, as calculated to do harm to the Association. At the meeting in which the question was discussed, Babu Mati Lal Ghosh, Editor of the *Amrita Bazar Patrika*, said that the Rai Bahadur had sacrificed his independence for the sake of the Association. The Rai Bahadur made a gentle attempt at a reply, but could not speak clearly. The *Amrita Bazar Patrika's* support of the Rai Bahadur is therefore rather strange.

The *Bengalee*, too, has given its support to the Rai Bahadur, and condemned the writer for his notice. The writer is not inclined to give any reply to the Editor of the *Bengalee*, who knows very well the competency of the Rai Bahadur to fill a high post like the Presidentship of the Press Association. The writer is firmly convinced that mischief will be done by maintaining the Rai Bahadur in his present position. And therefore his opposition. The Association may, if it likes, keep the Rai Bahadur in the Presidentship, but in that case the writer will not be willing to maintain his connection with that body.



DAINIK O-SAMACHAR  
CHANDRIKA,  
April 24th, 1892.

63. The *Dainik-o-Samachar Chandrika*, of the 24th April, has the following:—

A water supply fund for Bengal.

In the opinion of the writer, the water scarcity from which Bengal Proper is suffering can be put an end to at an expenditure of  $2\frac{1}{2}$  crores of rupees. Bengal Proper has 24 districts, every one of which has a District Board, and most of which have municipalities. These boards and municipalities will have to divide among themselves the work of re-excavating tanks. Government will also have to bear its share of expenditure in the matter. And the people will have to do what will be left undone by Government, the boards, and the municipalities. In the opinion of the writer the help to be given by the people should take the form of a fund. The fund should have its head-quarters at Calcutta, and should be administered simultaneously by the British Indian Association, the Indian Association, the Zamindari Panchayat, and the Mussulman Associations. Those, again, who belong to no public body, may be members of the proposed Association for the management of the water-supply fund. The Association will have branches in every district. As there is water scarcity in every district, subscriptions will come in from every district, and not even the places in which there is no scarcity of water will grudge to pay something to the water-supply fund. Bengal proper has 113,000 villages, and if each village contributes on an average Rs. 100, the whole of the contributions will amount to Rs. 1,13,00,000. One crore of rupees will be sufficient for commencing operations. And not even one crore of rupees will be required in one year. It will be required in ten years. Thus ten lakhs will be required in one year, and that sum can be realised by contribution from a lakh of villages in Bengal. There will be no harm if contributions to the Lady Dufferin Fund, the Roberts Fund, and the Congress Fund be postponed or suspended for ten years. The *Hindoo Patriot* approves of the writer's proposal as regards the formation of a water-supply fund, but does not like the idea of discontinuing subscriptions to the other funds named above. If the money required for the new fund can be had or collected without discontinuing the contributions to the other funds, the writer will have, of course, no objection to the arrangement. But he fears that people will be greatly inconvenienced by being called upon to subscribe to so many funds at one and the same time. Some time ago, Dr. K. P. Gupta tried to enlist the sympathy of the public in the work of re-excavation of tanks, but no co-operation came from them. This is probably the reason why the doctor is now indifferent in the matter. But he ought not to remain indifferent any longer. It is very desirable to establish the fund in question without delay.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
April 26th, 1892.

64. The *Dainik-o-Samachar Chandrika*, of the 26th April, has the following:—

Government and the Press Association.

The writer has more than once said, and still says, that in India native newspapers are of greater necessity and usefulness than the Anglo-Indian newspapers. The Anglo-Indian newspapers are the mouthpieces of the Anglo-Indians alone, while the Indian newspapers are the mouthpieces of the entire Indian people. Now, the population of India is 28 crores, out of which two lakhs, at the most, are Anglo-Indians, and the rest are natives. This proves the greater usefulness of the Native newspapers. And as this usefulness is greater, they ought to receive greater attention from Government than the Anglo-Indian papers. During the Sepoy mutiny Government derived greater help from the *Hindoo Patriot* and the *Som Prakash* than from the *Englishman*, the *Hurkaru* and the *Friend of India*. Lord Canning had to send sowars to the *Hindoo Patriot* and *Som Prakash* offices every Monday morning, but he felt nothing like this anxiety to know what the *Englishman* and the other Anglo-Indian papers were saying. And he who would be a good ruler like Lord Canning should respect the native press. Lord Ripon was a good ruler like Lord Canning, and he respected the native press. On the other hand, Lord Lytton was the worst ruler India has ever had, and he tried to destroy the independence of the native papers. But it was owing to Lord Lytton's gagging of the native press that even the Government in England had to admit the ability and usefulness of the native press. And it was by order of the Home Government that Lord Ripon, on his arrival in India, abolished the Press Act. Lord Lytton's attempt to injure India has done India good. For it was because his Lordship passed the Press Act that native



newspapers rose in the estimation of the Home Government. The respect which the native press now enjoys is not inconsiderable. That it is powerful is proved by the prosecution of the *Bangavási* newspaper. If the native press had been an insignificant thing, Government would not have cared to prosecute the *Bangavási*. By passing the Press Act, Lord Lytton admitted the power of the native press. And by prosecuting the *Bangavási* Lord Lansdowne has made the same admission. That the native press possesses political power is admitted by the officials; that it possesses social power, is admitted by all leading men. In fact, the political power of the native press is based on its social power. The *Bangavási* had to incur the displeasure of Government simply because it possesses social power.

But the native press has still many wants and imperfections; its power has not yet reached its final development. And the object of the Press Association is to remove these wants and imperfections and to increase the power of the press. It will take time to encompass these ends.

Sir Charles Elliott wishes to be on good terms with the Association, and by his order Mr. Risley is supplying the Association with official news daily. The writer cannot say whether or not Mr. Risley is lending his ear to the complaints of the press. But it is his duty to hear those complaints, and it is likely that he will hear them. Official news is now being sent to the British Indian Association rooms where the office of the Association is situated, and the editors of the newspapers who have joined the Association have to send to the British Indian Association rooms for the news. This causes much inconvenience to daily papers, which must have all the news before 2 o'clock every day, if it is to be published in the next day's issue. Government should therefore send the news not to the Association, but to the editors who are members of that Association. And such news alone should be sent to the Association as ought not to be published in the press before being discussed by the Association. But, up to this time, papers containing such news have not come from the Secretariat to the Association. The present arrangement may not cause any inconvenience to weekly papers, but it does cause great inconvenience to the dailies. As official news has not yet reached the writer in time, he has been unable to profit by the new arrangement. It is hoped that Rai Raj Kumar Sarbadhikari, the able President of the Association, will try to get the arrangement proposed by the writer sanctioned. Government will be a gainer by the proposed arrangement, as under it the writers in the press will not have to deal in guesses and conjectures, thereby giving offence to the officials. The Government and the press will have to show respect to each other. If the former does not respect the latter, how will the latter treat the former with respect? A press not enjoying the respect of Government may fear Government, but will never revere it. It is not necessary to flatter the officials in order to show loyalty. No reasonable ruler or Secretary should expect flattering from the Association, and no one who is member, Secretary, or President of the Association should flatter a ruler or his Secretary. Real statesmen want only loyalty not flattery.

The writer has always said that the editors of newspapers are the national advisers of the officials, and every member of the Press Association is a councillor of Government. If the Viceroy, who is the ruler of the land, does not behave well with his councillors, the State will not prosper. Government should, therefore, cultivate a good understanding with the Association. The press, however, should reserve to itself the right of truly criticising the acts of Government. Firm in its loyalty, it will unfold its mind truly like a friend. The maxim, *atam mano hari chā durlabham vachah* (words which are pleasing as well as beneficial are seldom heard) should be borne in mind in this connection.

Reference is then made to Rai Raj Kumar Sarbadhikari, and the following remarks are made:—

Some editors are very severe on Rai Raj Kumar Sarbadhikari. Some doubt his ability, and some question his honesty. The writer will have nothing to do with this latter class of critics. As for those who doubt Rai Raj Kumar's ability, they should bear in view that Rajkumar is descended from a very highly respected Kayastha family, and as the youngest brother of the late Prasanna Kumar Sarbadhikari and of Dr. Surjya Kumar Sarbadhikari, he occupies a very high position in native society. Rajkumar himself is a distinguished student of the Calcutta Sanskrit and Presidency Colleges. He is a member of the Senate



of the Calcutta University, and was once elected to the Tagore Law Professorship. He was for some time Professor of Law and Sanskrit in the Lucknow Canning College and Secretary to the Lucknow Talukdars Association. For a long time he edited the *Lucknow Times* with ability. He is now the Editor of the *Hindoo Patriot* and the Secretary to the British Indian Association. For his services to Government he has obtained the title of Rai Bahadur. The Editor of the *Sanjivani* newspaper wishes to see him removed from the Presidentship of the Press Association. But though the writer often disagrees with the *Hindoo Patriot*, and sharply criticises that paper, he does not see why Rajkumar Babu should be removed from the Presidentship of the Association. Rajkumar is an old journalist, possesses sufficient ability, and is the fittest person to fill the post of President of the Press Association. The Editors of the *Indian Mirror*, *Nation*, and *Reis and Rayyet* are all men of ability, but their ability is not greater than Rajkumar's. As for Babu Sisir Kumar Ghose, the Editor of the *Amrita Bazar Patrika*, he is now so anxious about his health, and he does not certainly possess all the qualifications required for the office. The duties of the office are of a very difficult nature. The President, while maintaining a close relation with Government, will have to keep the liberty of the press intact. The Association is now in its infancy, and it is no wonder that its President, whoever he be, should occasionally trip and fall. Rajkumar is a man of tact, and is always ready to take good advice. He is not also a man of *zid*, and can command his temper. He is, therefore, in every way fit for his difficult and delicate office.

## ASSAM PAPERS.

PARIDARSHAK,  
April 18th, 1892.

65. The *Paridarshak*, of the 18th April, says that the Deputy Commissioner of Sylhet is not very punctual in his hours of attendance at court. His practice of holding the court in his private chamber also causes great inconvenience to suitors.

PARIDARSHAK.

66. The same paper asks if the Assam Government has left certain posts in the ranks of Extra Assistant Commissioners and Inspectors of Police vacant, with a view of saving money, these posts having been left vacant for a long time. If there are not fit persons to promote, why not appoint competent outsiders to the vacancies?

PARIDARSHAK.

67. The same paper says that in its last issue (see Report on Native Papers for week ending the 16th April, 1892, paragraph 53), it drew attention to the case of a cooly who had to atone with his life for the offence of flying from the Jafang Tea Estate, and Babu Gokul Nath Dass, Sub-Inspector of Police, sadar thána, Sylhet, has since that occurrence arrested on the same estate fourteen coolies who had escaped from some other garden. These coolies will have to undergo a certain term of imprisonment each before they are sent back to the respective gardens. The defect in the cooly law which allows of such cruel oppression of the coolies ought to be promptly removed.

PARIDARSHAK.

68. The same paper says that the regular transfer of experienced officers from Assam to Bengal causes great inconvenience to the people of Assam, not to say that the practice is seriously impeding the progress of the province. Assam has long suffered the want of experienced officers, and it is hoped Government will see its way to remedy the evil.

PARIDARSHAK.

69. The same paper says that the rule relating to the frequent transfer of executive and judicial officers not being strictly enforced in Assam, much corruption has crept into both the services of the province. The rule ought to be enforced in Assam all the more strictly, because Government does not look much to a man's education or moral character in appointing him to a post in either service in this province.

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 30th April 1892.